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THE
MISSIONARY LINK

FOR



THE

Woman's Union Missionary Society of America

FOR HEATHEN LANDS.

VOL. 5.

MARCH, 1873.

No. 8.

MANY of our friends have given our dear missionary, Miss Brittan, a warm personal welcome since she returned to this country ; and, although they will miss from our pages her transcriptions of daily duties in India, perhaps they will be able to hear from her lips statements of as varied and important interest. The duties of superintending our departments of work in Calcutta will be divided between our representatives Miss Lathrop and Miss Ward, as Miss Hook has been transferred to Allahabad. Here, we are very glad to state, through the persevering efforts of Miss Brittan, aided by Miss Wilson, we have been enabled to purchase a "Home" for our Mission, which we trust may be a great centre of light and usefulness in that city.

FOREIGN CORRESPONDENCE.

REPORTS FROM OUR MISSIONARIES.

INDIA--Calcutta.

Extracts of Letters from MISS LATHROP.

SATISFACTION IN WORK.

I OFTEN wish you could be here for a time, and so enjoy some of the encouragement we have to inspire our labors. I think,

aside from being so far from our native land, we who are in the field have much more to cheer us than you who work at home. These Bengali women are so anxious to learn, and welcome us so cordially, although not always quite pleased with the Scripture lesson ; but we missionaries all agree on one point, if they refuse to be taught the Bible, we leave them. There are an abundance of places where the women are willing we should teach what we deem best. I have a number of pupils, in whom I take a special interest. One is the second wife of a " Brahmin," much younger than her husband, and childless. What is very uncommon in this country, where generation after generation live together, she is the only woman in the house, excepting her servant. Sometimes I think she becomes lonely and so our going to her is more of a pleasure than where there are others to talk with. Certainly being alone so much gives her more time to think than if surrounded by a crowd every waking moment. She is reading with me in the Gospel of Matthew, and often her countenance brightens at some passage, showing she has an appreciation of it ; and her remarks, as well as her questions, show an interest in the subject. I hope she has a spark of faith in Christ as a personal Saviour, and that she, in common with many of these hidden ones, will at the last day be found clothed in Christ's righteousness.

Caste, the great barrier to the entrance of Christianity to the people of India, is being broken down in various ways, and in no way more surely than by education ; in this we know we are taking a good part. The women we teach in their own houses could not otherwise receive instruction, as they cannot go out, or but seldom, for any purpose. One widow I taught had not been in the street for seven years, until she came to see us a short time ago.

TRACES OF GOOD LEFT.

Teaching is usually very pleasant, but sometimes the dark side comes uppermost. For example, I had two houses in one lane, the families being related ; in one I taught a little Bo, nine years old, and a daughter of the same age. The mother was always present, and all seemed very much interested ; so much so that the woman and her little daughter always went with me to the second

house, where I taught a young woman. As this mother talked a great deal, I thought one day I would go to the second house first, unknown to her. I went in and found both she and her daughter were present with the other woman, and were all weeping. Inquiring the cause of their distress, they hesitated; but, after a time, I found that the mother's husband had another wife, with whom he was living in some other part of the city. In coming to this house, he found the children were being taught, so he threatened to take them at once to the other wife. Therefore, to keep her children, she must give up their learning. He had persuaded the other woman's husband to shut his house against us, too. Does it not seem strange that one evil-disposed person can do so much harm? However, the mother had learned of her son to read out of his Bible in Bengali, which a missionary had given him; so whatever of Scripture I had taught the children, she kept in their mind by speaking often to them of it. I know she did, for their answers proved it. These facts were disheartening to me, but I fully believe India is to be regenerated, and the leaven is working. Whittier's lines, written during our war, often come to my mind when I hear of opposition to the truth by these bigoted, superstitious men:

"Not painlessly doth God recast
And mould anew a nation."

Individuals will suffer, but in the end right will be triumphant. I am thankful every day for the privilege of being here to help in this good work, and also for the pleasant home and kind friends by whom I am surrounded. I am far happier than I ever thought I could be away from my kindred. We are full of work, new houses are opening all the time, but old ones are liable to close also, so that we have turned no applicants away.

INTEREST IN EDUCATION.

New houses in numbers have been opened by us since the close of the "Doorga pooja" holidays. One I visited a few days ago, in a new locality to us, and I should judge, to all Europeans, rather amused me. The young woman wishing instruction is the wife of a student in the Hindoo College. In the house, and about the lane in which it is situated, were numbers of young native gentle-

men, all anxious to know what arrangements I was going to make for the instruction of the woman. One, who was not present when I told the others, ran after me some distance to inquire. The woman is not more than fifteen years old, and as she lives nearly alone, was so timid I felt great pity for her. While she was trying to read to me, the perspiration came all over her face, and her hands shook so, she could scarce hold her book. One of the other young men is married, and will soon bring his wife, a child of ten years, home, and then it will be less lonely for this one. But I pity the child, if she belongs to a large, noisy family, as most of these have done, coming into such a quiet place.

PAINFUL PILGRIMAGE.

Riding along the "Circular Road," (as a street curved so as to touch the river on the east and west of the city is called,) a short time ago, I saw a sad sight. A large man, going on some pilgrimage, was measuring his length in the dust. Each time, as he stretched himself, he struck his forehead hard on the ground ; then, when he got up, he planted his feet in just that place, so he should be sure and not miss even an inch of ground. Sometimes these men spend months in getting to some holy place, traveling in this way. How impossible it seems to convince them that salvation is not to be gained by penance.

RECEIPT OF MISSION BOXES.

Your gifts in the mission boxes were most acceptable to us. Could you have seen us express our pleasure as each thing came from them, you would have been satisfied with the welcome they received. The clothing for our orphan girls we had been watching for, knowing it was on the way, and that if it came in time it would furnish them with a supply for winter. The Scripture prints and the Texts are very pretty. I am sure the pictures will enforce many of the Scripture stories, and I intend to get a part of them plainly framed and give them to some of our pupils who are widows. Each article you sent is thankfully received ; the sheeting and pillow-case muslin, the table linen and towels all supplied a want. The calicoes I shall give to some of our native teachers or Bible readers for their Christmas gifts.

In the same box were a large number of dressed dolls. Please accept especial thanks ; they will be such a help in furnishing the Christmas Tree for our numerous little girls in the Orphanage, Foundling Home, and our school for heathen girls.

Extracts of Letters from MISS WARD.

OUTFIT OF A BRIDE.

I WISH you could have been with me some days ago, when I visited one of my houses, where I have three pupils, a little girl, her mother, and her aunt. The child is about eight years of age, and bright, although she does not like study. They were preparing to send her to her husband's house ; and I must tell you what her outfit was. They are wealthy people, and she was well furnished with jewels. These I did not see ; but piled up in one corner of the room were some brass dishes, perhaps twenty in number. Two or three very large ones, holding from three to six quarts, were for water. Several small ones of the same shape were for eating ; for when they eat they sit on the floor with feet crossed under them, and a brass plate of rice and curry in front, and one of these little brass jugs of water at the side. The rice is thrown into the mouth with a dexterous movement of fingers and hand. In drinking, the head is thrown back, and water from the little jug is poured down the throat. The neat way in which it is done is as great a wonder to us as our manners of knife and fork are to them. They have what they consider polite and impolite customs among them, just as much as we have. Besides the child's outfit of brass plates and jugs, there were some little baskets made of shells and bits of red flannel, in which presents are sent to their friends. Among these were half a bushel of the different kinds of grain, some sarrees or garments for herself and mother-in-law, some shirts for her husband, a large mosquito net, etc. Her husband doubtless thinks he is getting a prize with his wife. She is a real little witch, and will create a stir in the family of the husband, if they do not sadden her. She carries presents to the chief members of her husband's family, as it is thought the mothers-in-law will be more likely to treat her kindly. Our

pundit has just had his daughter married, and considers it quite an expensive affair; as he says for the first few years the daughter's father is expected to send presents each month—in fact, enough to support the married pair.

APPARENT RESULTS.

Warm weather does not interfere with our work, but it does with the ease with which we perform it; as the zenanas are poorly ventilated, and we often have to teach with some sick ones around us. I have added two new houses to my lists lately; in one of which there are four women learning, and generally a dozen more listeners. One of the four is particularly bright. She is a widow of about twenty, and I cannot help feeling a particular sympathy for this despised class. However, this is not one of the meek, injured-looking ones, but she has the elements of a fine character. The first time I went there she became much interested in the Bible lesson, so much so that she must have talked about it afterwards and frightened the Babus; for on my next visit one came to me in an excited state of mind and begged me not to teach them from our religious books. He said he would not care if he could tell where it would lead to, and then in slow, broken English asked me if I proposed to baptize them. I told him I could not conscientiously go into any zenanas without telling of the way of salvation. I believed it, and I wanted the women to believe it, but that I could not baptize any one, and should never force any woman to come out from her home. He went away, and I feared the result; but I have been two or three times since, and the babut spoke very pleasantly and said nothing about stopping the teaching. I know he often listens outside the door, and I hope some word will cause him to think and judge aright. I cannot wonder at the dread the native gentlemen have of our influence in their homes. They must know their women are not all satisfied and happy, and they know enough of our religion to know that it is a comforting one. But if any one of their number accepts it, and comes out and is baptized, all are disgraced by it. When I think of it, I am surprised they allow us any entrance at all. If there were many baptisms, they would not, and our work would be entirely closed. I sometimes think, perhaps this is the very reason

why God does not seem to bless our work more, that much seed may be sown and a great harvest gathered at His own harvest time. He knows we work for His glory, and we must be content, although we are impatient for results. We do see some; the houses look neater, the women advance in their studies, become more thoughtful, and listen with greater interest, but I want to see more, and that the Holy Spirit must give. This is the season for marriage, and it has carried away my highest class in the Bow Bazar school. I had expected it, as they were about the age of ten and eleven. The girls have been well taught, they have some knowledge of and respect for our religion, and many precious Bible verses in their memory, which is the strongest shield I could give them. And so, dear friends, our work goes on from month to month. After eighteen months we find but little that is new or original; but our hearts are in it, and more delightful employment I have never found.

DECIDED OPPOSITION.

I have written about a new house that I had opened, where much objection was made to Scripture teaching; and, as I had feared, after ten or twelve lessons, the women gave up learning. But I am thankful that during that time I had an opportunity to show them plainly the way of salvation, and that, by two of the women, at least, it seemed to be eagerly taken in. A widow was particularly bright, and knew how to read well, so that I let her immediately commence "Line upon Line," and after she had read a story, I would explain it to the rest, thus bringing in the New Testament truths in a natural way. I sat on a porch which ran around the women's court, and, opening on this porch from the four sides, were rooms with iron-barred windows, so that any one could look through and listen without being much observed themselves. One day, I noticed a movement in one of these windows just opposite me, and, looking up, saw through the bars a Babu, who had evidently been listening; however, I paid no attention, but went on with my lesson. The next week, when I revisited them, the Bos said positively that the great Babu (the father or oldest brother of the family) would not let them learn any more, if I taught them about our religion. Then I said if you

cannot listen to that, I cannot stay ; so, after a few plain words of advice, I arose to go. The widow started up, and said she would go and beseech the Babu. As she stayed some time, I concluded not to wait longer, but on my way out, in one of the apartments, came upon them, the widow pleading earnestly that they might learn. When the man saw me, he cowardly moved out of sight, but I called to him, and told him why I was going away. Then I told him for what purpose I had come to this country, and that in God's sight I did not dare visit his women without teaching them about their Saviour. He talked a long time, and finished by saying he would not have his women baptized. I told him I had no power to baptize them, and that I was not sure it was a woman's duty to leave her little children just for baptism, she might live a Christian life without that. " Yes," he said, " but you want to convert them." I told him that I did want them to believe in God their Saviour, and that there was no other name given under heaven by which they could be saved. " Well," he said, " if you adhere to your principles, of course they must stop. I am sorry to have them give up learning; but at my time of life I could not think of having my family become Christians." I then urged upon him the necessity of examining the truths of our religion, showing him how responsible a position he held as the head of such a large family, and then left with a prayer that God would guide those innocent women in the right path ; but it is very hard to think I cannot go to them any more.

ENLARGED VIEWS.

In place of these pupils I have now the wife of a lawyer, who has spent much time in England, and who is anxious that his wife should become a fine English scholar. He said the Bible lesson would be no objection. She is an intelligent woman over twenty, quite well educated in Bengali, and seemingly with opinions firmly fixed, with a fine strong character. She has been making good progress ; but for the last month or so she and her children have been suffering from Dengue fever, so she has had but little time for study. Last week she showed me some very kind letters she had just received from her husband's lady friends in England, asking her to make them a visit.

MARRIAGE BY BRAHMO SOMAJ.

Gonish Shundirie, the widow who received Christian baptism about two years ago, and fell back into Hindooism, has just married a young man of the Brahmo Somaj. The ceremony was performed by Keshub Chunder Sen, their great leader. He bound their hands together with a garland of flowers, which is one of the features of the ceremony, and a very pretty one I think. It is reported that the bridegroom's father will not allow him to bring his wife home to live, as it will break their caste to have a baptized person dwelling beneath the roof.

Extract of Letter from MISS SEELYE, M.D.

[Communicated by Philadelphia Branch.]

DISPENSARY VISITS.

My outside medical work continues about the same. My dispensary work is increasing, and it is very interesting of a morning to see the little ones come in with their relatives or servants for medicine or advice. Sometimes, when I see parents not capable of taking care of their children, I urge them to leave them with us in the hospital ; but if the idea is new to them, they turn away at the very suggestion. Again, if they have a large family of children, and a sick one seems like a burden, or if they are over anxious, and wish to throw all the care and responsibility on some one else for a time, they say, " Would you really take care of my child ? " " And would it get enough to eat here ? " " And could I come and see it ? " One mother was very anxious to remain with her child at night, and said she would sleep on the floor beside it, if she only might remain. She begged so hard, that I finally consented ; but when night came, she found her child so happy and contented, that she did not care to remain.

Two or three weeks ago, a zenana lady paid me a visit at the dispensary. Her husband is a Brahmin, and came, the day previous, with a letter of introduction, to ascertain when I would see his wife and give her medical advice. They live in a village some distance from here, where the Babu is head teacher in the school. The wife speaks some English, and when she came into the office greeted me very naturally with a " Good morning." I spoke to

her in Bengali, but she liked to exercise her English as much as possible. She preserved her native dress, with only the addition of shoes, and she sat down and moved about in a very free and easy manner. She told me of her illness; and when I asked if she was a Christian, said no, she was not yet, but that she and her husband did not believe in Hindu worship; that they read the Bible, and she thought they would be Christians before very long. The language she used in expressing herself was so quaint with book phrases, that I wish I could remember to quote it. She seemed to take quite a fancy to me; and when the visit was over, she did not want to leave. This was the first time, she said, that she had ever spoken with an English lady, and she did not think she should find them so pleasant and agreeable. For some time she stood standing and talking, when, not feeling that I could keep others waiting any longer, I arose and accompanied her to the outside door, thinking she would take it as a hint to leave. Not she; there she stood, looking me in the face and holding me by the hand, telling me how happy she was to see me, and when she came to Calcutta again, she would surely come here. Pausing and looking about, as though wishing she had some excuse for remaining a little longer, she suddenly turned to the nurse with much naïveté and said, "You go out to the gharry and tell my husband all about the medicine, I will remain here." Her husband coming in for her, I said good-bye, and went into the office. In a few moments, she was there again, holding in her hand four rupees, which she hoped I would accept as a trifle for my services. Then, taking my hand in hers, and looking at me so earnestly out of her beautiful dark eyes, she said: "There are many peculiar temperaments in this world, but I never thought to have met one like yours, so kind and gentle. God is everywhere, you know; He may allow us to meet again." A little while afterward, I heard a good bye from the yard; and, looking out of the window, saw a last smile sent me as she disappeared through the gate. Such little incidents are very cheering amidst our daily duties, and help us to work on with more hope in the future.

Extracts of Letters from MISS CHASE.

CURIOSITY ABOUT THE BIBLE.

I AM thankful to be able to report that our work is extending. New schools have recently been organized in native villages on the outskirts of Calcutta, and zenanas are opening faster than we are able to enter them. On visiting a new house a short time ago, the woman I was to teach, brought me a number of Bengali books, from which she wished to read. On asking my interpreter to examine them, I learned that one was the Shaster, and the other contained fabulous stories of their gods. Quietly laying them aside, I gave her a poem to read on "The Goodness of God." She was much pleased with this, and expressed a wish to purchase the book in which it was contained. Afterward, while narrating the story of the "Creation," she enquired from what book I had learned it, and on telling her the "Bible," requested me to bring her one, as she could remember it much better if she could read it herself. This was very gratifying, as we are rarely able to introduce the Bible at first, although we never enter a zenana, where we cannot teach Christianity; and all our pupils read either "Line upon Line," or "Peep of Day."

THE OPPOSITE SIDE.

Our work is far from being monotonous, as new houses are constantly taking the place of old ones, which are closed either on account of our pupils going from their husband's residence to their mother's; or, in a few instances, because some relative is opposed to religious instruction. An instance of this kind occurred last week. One of the zenanas closed because the husband and brother of my pupil were not willing she should be taught the Bible. They at first said "she was too ignorant to receive religious instruction," and requested me to wait until she could read, before teaching her the Christian religion. I replied, that as the Bible was a divine revelation, it was perfectly adapted to the ignorant as well as the most highly educated, and that if I continued to teach her to read, would also teach the Bible. Her brother said, "Then she shall not learn to read, for we are disgusted with this teaching of the Bible. My reply only made him more angry, so I

saw that farther conversation was useless. I think he is a Brahmo-Somaj.

A COMFORTABLE APARTMENT.

The zenanas generally are small and uninviting, and destitute of nearly everything which we regard as essential to comfort. One, however, in which I teach is an exception to this rule, at least as to size. It is about sixty feet long and twenty wide. The ceiling, from which are suspended three chandeliers, is lofty, and the walls are adorned with paintings. Do not imagine this is a handsome parlor, for I have not finished my description. The floor is covered with old pieces of matting and drugget, and the only furniture consists of couches and sofas covered with dust. Still, to enter this room is an agreeable change from the heat of small rooms, or the dazzling light in the verandahs, in which I often teach. I have three very interesting pupils between the ages of twelve and fifteen. One of them, who is very pretty, is a widow. The other two are married, and their husbands are students in the school.

FESTIVALS AND THEIR INFLUENCE.

Our work is often interrupted by Poojahs or Hindoo festivals. Our pupils, who still cling to idolatry, will not read on those days, as it would offend their gods. The day before the last Poojah, I asked a woman I was teaching if she would take a lesson of her native teacher next day ; she said "yes, for I will not keep this Poojah, I do not worship idols any more, I pray to God." Would that all, when brought to know the truth, would thus embrace it. Often when teaching am I reminded of the parable of the Sower. Sometimes the seed of divine truth falls upon stony hearts, and there are no results. At other times the adversary of souls employs wicked relatives as his emissaries to take away the seeds from their hearts, or the thorns of worldliness destroy all prospect of a harvest. But we will not faint or grow weary in our labors of love, while a few hearts gladly "receive the Word," which, watered by the dews of grace, springs up and brings forth fruits of righteousness.

The Mohurram, a festival in memory of Hassein and Houssen (nephews of Mahomet), was celebrated here the last week in

March. On Wednesday and Friday evenings a very large procession of men marched through the streets bearing flags, banners, staves and targes. Some of the latter were about twenty feet high. They were gorgeous, and looked very much like temples. The most beautiful one was made of wax, the others were of gilt paper. They were carried in six or eight different groups, each group consisting of one large targes surrounded by several smaller ones. I am sorry to say all of these targes were presents from English gentlemen to their Mahommedan servants. We went up on the house-top to witness the procession ; the street, in either direction, as far as the eye could reach, was literally crowded with men. It was an interesting yet melancholy sight. Our field is one that requires earnest persevering labor ; it is emphatically a work of faith. Continue to pray, not only that I may be strengthened physically, but mentally and spiritually, that I may be wise in winning souls to Christ.

Extract of Letters from MISS HATCHELL.

BIBLE-CLASS AMONG BENGALIS.

You will be glad to hear a little more about the progress Christianity is making in this land. Lately I have been visiting a large house belonging to a Babu, of the greatest respectability and highest caste among the Bengalis. The last time I was there, the Babu came into the room while I was teaching, and asked if our Christmas trees had been successful. I asked him why he had not allowed his daughters to come, to which he answered, "I do not mind their going out, but my eldest brother is a bigoted Hindoo. He would not let me send them ;" and added, between poojahs and ablutions, this eldest brother seldom touched any food before five o'clock in the afternoon. As for himself, he had quite given up Hindooism ; and, though he could not believe all the dogmas people call Christianity, "I believe," said he, "we cannot be saved but through Christ's death." He then told me that, before his sickness, he used to have a number of young Babus assemble in his room in a Bible-class, at which a missionary, whom he mentioned, presided. This missionary was

obliged to leave India, but he had asked another gentleman to begin this class again as soon as the Babu himself was well. At his request, his wife asked me into their room to look at the library he had collected. One whole case was full of religious books; and these, the wife said, were the ones her husband chiefly studied. I was glad to see that they seemed all to be really good Christian books. I knew this Babu had had a good education, but this was the first time I had had any conversation with him. My pupils in his house, are his two daughters and a daughter-in-law, about ten years of age. She has been married nearly a year and seems very happy, though her own home is at a great distance and she seldom goes there. When first she was married and came to live in Calcutta, her sisters-in-law were always laughing at her country manners, but she laughed with them, and now they are very good friends. They all seemed as fond of books as their father, for they buy every new Bengali book they see in our hands. The older girls know nearly every Bible story, though I cannot say that they love that book the best.

PROMISING SCHOOL.

One of my best schools has lately moved to another house in the neighborhood, as the schoolroom was too small and close for the number of children packed into it. The Christian assistant teacher at present, is an old woman named Sophia, who came highly recommended by some missionary's wife, who had employed her several years in school work, and she does justice to the recommendation in the good order she keeps the children. There are only a few of the old set of children left, for most of the eldest married and left during the summer; however, the number seems increasing quickly again. The children marry at such an early age, that we are thankful if they only learn to read well before they go away, but I hope and trust that the last set, who left this year, have gained a little more knowledge. The first class have learned the first Bengali catechism through, and are now nearly half way through the second. Besides the primers, they have gone through the Rudiments of Knowledge, and the half of Bath's Bible Stories, besides a few lessons in Geography. The youngest child of the woman who keeps the school is not seven years of age

yet, but is one of the most advanced scholars, and so fond of her books, she seems to know all the stories by heart. When her mother is reciting and hesitates at all, this little one is always ready to tell her and correct any mistakes. Just before the summer vacation, the children had begged for a holiday to see some Mahommedan festival. I had to refuse them, on which they all promised to come as usual, but I found only three children present when I went. Expecting there would be as few in the next, I thought I would take these with me, and teach them with the others. They were delighted at the prospect of a ride and new faces. After lessons were over, I had to visit a new house, so I left these three children with an old pupil of mine in the neighborhood. When I returned for them, I found the good woman was giving them a feast; and they were so delighted with their visit, they could scarcely express their joy, and remembered it for a long time.

ALLAHABAD.

Extracts of Letters from Miss Hook.

[Communicated by Germantown Auxiliary of Philadelphia Branch.]

OPENING OF WORK.

MISS CADDY and I came to Allahabad last August. I had made a beginning of work, but had not fully tested the capacities of my pupils, when I was taken ill with the Dengue fever so prevalent in India. The pupils I teach are among the same class of Bengalis as those among whom we taught in Calcutta. With regard to the women receiving the Gospel, I think this is a more promising field than Calcutta, for this reason. Out of Bengal we do not often find an old family home, where four or five generations are gathered, containing mothers-in-law and aunts without number, old and bigoted heathen; but the Bengali population consists of the immediate families of the educated Babus, who have come here to fill government offices. Here and there is an old mother, or aunt, but not nearly so many as in Calcutta. These elderly people are the ones who, in every family, bring all their influence, and often their commands to bear against us; but the younger people are more educated and liberal minded, and,

indeed, often most eager listeners. Among them I trust there will not be much opposition to Christianity. I commenced by giving some of them the Gospel of Luke, and others, Bible stories. Many of them have been taught about the Bible, but they sometimes take fright when they see the book itself. But I thought I would risk it ; and as far as I went, they read it with much interest, which I hope may continue. The zenana work is much more to my taste than anything I have done since I have been a missionary ; more closely walking in the steps of the Apostles, who set us the example of going from one to another to tell them about Jesus Christ. We go twice a week to each home, and a native teacher goes to the same sometimes once, and sometimes twice a week.

INTRODUCTION TO PUPILS.

Now I will introduce you to some of my pupils : first to my mind comes K. Babu's wife (this is the common way of designating the wives). This woman is a great favorite of mine, and I like to look upon her as a friend. As I sit beside her, the thought often comes to my mind, " Shall we ever sit together in heavenly places ?" She is about twenty-eight or thirty, is stout, has a pleasant, kind face, and very quiet gentle manners. She and her husband live quite alone, as they have never had any children. She hears me coming up the steep uneven steps ; and, by the time I reach the top, she has the door open, and is waiting with her quiet smile to receive me. Her room is clean, two chairs stand side by side, a stool for our books, and we sit down and immediately proceed to studying. Nowhere in her house are there any pictures, or the least indication of idolatry. The first time I visited her, she said that she and her husband kneeled beside the bed every morning and prayed together. I believed she told me the truth ; at any rate I take advantage of the information and never spare the heathen. She wanted to study English, *but* on account of her age I did not encourage her to begin until I saw she was so anxious, that I consented. She has such perseverance, that I think she will succeed in reading and writing it. Her copies on the slate are almost as good as mine, and her pronunciation equally so. She reads Bengali very well, and is reading a story in which religion

is introduced, also Bath's Bible Stories. By the time she has gone through all the other studies, the catechism, recitation, and a text, her eyes, which are weak, are tired, and so I read some of the Bible to her. Just now, we have one of Christ's parables every day. The last day I was there, her eyes were so bad that she could not see to read without suffering, so we sat down to talk over the Bible history she had been reading, and she brought up some points that had not seemed to strike her before. The first was that it was a strange thing for Jacob's parents to send him to marry his cousin, who in this country they regard as a sister, using the same name for them. This gave me a fine opportunity of showing God's abhorrence of idolatry; that He preferred the near relationship, rather than that those, whom He had adopted as His children, should make alliances with the heathen. Her second difficulty was that if Jacob was God's child, He should allow him to have more than one wife. This point Christ had so clearly settled for us, that I had only to show her the passages that set forth in so strong a light the blessings of Christianity for suffering humanity, especially for women, even in this life. I wish you could have seen the look of delight that broke over her face when she saw this truth. It made me feel that she would in future look upon Jesus Christ as a friend; and God grant the day may not be far distant, when she may regard Him as her elder brother.

Near to this house, I have another fine-looking young Bo of about fourteen, whom I have only been teaching about three weeks. She has been taught to read and write by some member of her own family, but has always done it like a parrot, without knowing the meaning of what she read; and is very ignorant of everything. Not one word had she ever heard about the creation, and, I might say, anything else. Still I found her very bright indeed, always remembering her lessons. She now in reading, stops at the end of each sentence, and explains the meaning, and the Bible story she reads to me. She can relate it to me most minutely the next time I go, so I feel that she is a very hopeful pupil. Again, another short walk brings me to a white two-storied house, where there are two very fair Bos, the wives of two brothers. When I first visited them there was a mother-in-law, who used to

sit down by the door, with such an impenetrable face, that it was not easy to discover whether she was pleased or not. But one day, when I was very lame with the pain from the Dengue fever, and she was suffering in the same way, we sat down and condoled with each other, after which I sang her a Bengali hymn to a Bengali tune ; and she was so softened that she turned about and looked quite approvingly on me. It requires a vast amount of tact some times to get the old ladies won over, and one is not always successful.

One of these wives is a very pleasant pupil, cheerful, quick, and always ready and willing to try the most difficult lesson. She reads seven or eight pages in a story, in which the plan of salvation is very strongly and plainly set forth, learns a text and some catechism every day, and knows the multiplication table up to fifteen times. We have a long talk over the Bible story, to the truth of which she assents, and agrees that it is not right to worship idols ; but the Divinity of Christ is the great stumbling block. One of the brothers is a Brahmo, and they believe in Jesus Christ as a perfect man. Theodore Parker's books have been much read here and done great mischief.

The other sister is exceedingly fair, with a face denoting high caste, and very bright eyes, and I still insist that she has brains, if we can but get them roused up to work. Some of the ladies had been teaching her for a year before I took her, and she did not know half her letters, and only laughs when a question is put to her. I find she has come from a part of India where the girls are kept in total ignorance, and her husband's family are very much ashamed of this, and scold her so that she has grown afraid to attempt an answer, lest it should be wrong. She is very fond of the hymns that I sing, and as soon as I go in, she looks over my books, and if I have the hymn book, she hurries over her slate of letters, and copies out the verses very nicely ; although I suppose she does not understand the meaning of a single word. When I am ready to go, she catches me by my dress, and without a word lays the book upon my lap. She is about twelve, and is a large and an interesting girl. I have promised her a doll as soon as she finishes the first reader.

I sometimes go into a little school of children and drill them in singing, but this school belongs to Miss Caddy. There is one house, which Miss Caddy and myself visit together, where are three pupils, and often a large number of listeners, who hear about Christianity with great interest. A woman, one day, was affected to tears as she said, "Here, in Allahabad, there are more than a thousand Bengalis, and you only go to a handful to tell them about this." The last day we went, one of the neighbors sent for us and said she had so many children she had no time to study, but would we not come and talk to her. It seems to me we have great reason to be encouraged, and I feel the strongest belief that every word spoken for Jesus, if in the right spirit, no matter in how much weakness, will be blessed, and not allowed to fall to the ground.

OVERCOMING HABITS.

In one house the Bo reads very pleasantly until I take the Bible, then she grows tired and shows every sign of weariness; and when I take no notice of that, she stops and gets up to look after some work or servant. She has a very disrespectful manner, and will sit with her fancy work and keep me waiting until I call her a great many times. I told her she did not treat me properly, and I should leave her; so I walked away to her sister's house. After a while she sent me word that she did not intend to be rude, and was very sorry; so a few mornings ago I went to the house, and just inside of the door I came face to face with her. After inquiring after the health of all parties, I told her to tell her sisters that I hoped to go to them next week. She said, "Will you come to my house?" I looked at her for a moment, when, looking ashamed, she added, "If you kindly will." I told her I would go, and think after this she will behave better.

The women are generally very gentle and polite; but time seems nothing to a native here, and it is not easy to make them understand that there is any harm in idling it away, as long as it is agreeable to them.

ARRIVAL OF MISSION BOX.

I have received the box kindly sent by the Germantown Auxiliary in September; but was taken ill with the Dengue fever, so prev-

alent in India, which affected my health so much I could neither read nor write. To say that I appreciate your kindness and thank you, seems very tame ; and yet what can one do when feelings are beyond powers of expression. I can only say that my heart is keenly alive to every indication of kindness, and the banishment from friends in this foreign land makes it all the sweeter. Permit me, through you, to send my acknowledgments to the ladies of Christ Church, of the First Presbyterian Church, Second Presbyterian Church, Second Baptist Church, and the bands of Miss Clement's school, for the articles they so kindly contributed. They all came in good condition, and it gave me great pleasure to open box after box so well packed. I found some articles directed for me, but the donors withhold their names ; please tender to them my thanks. With regard to the disposition of its contents, I am trying to make it as profitable as possible. I am sending some books and cards as gifts to my former children in the orphanage in Calcutta ; others I will retain for our work here.

Extracts of Letters from MISS WILSON.

USING CHARMS.

TO-DAY, on entering the yard of one of the houses I visit, I noticed that the stone by the gate was ornamented with scroll-work, in chalk and water. Instead of using a piece of chalk, they make it into a powder, and moisten it with water and put it on with a brush. From this stone to the door of the house there was a pretty good imitation of footprints. I asked why it was done, and was told to-day is Lucky Poojah, and this was performed to bring good fortune to the household. It seemed intensely foolish and trifling, when the door to the room was opened and a large idol exhibited, surrounded with offerings of fruits and flowers. The two women whom I teach there were careful to tell me that they had nothing to do with it, and the others seemed half ashamed of it. While regarding it for a few moments, the thought occurred to me that I should not despise them for their folly. Thousands in our own land continue to do lucky worship, by refraining from doing anything, or doing it for nothing but luck ; and if this is so in a land of Bibles and Sunday-schools, what else can we

look for where this is made the occasion of feasting and amusement? Another observance for luck is the wearing of some charm sewed up in a bit of cotton cloth. If the parents are able to afford it, the charm is often made of gold, in the shape of a small key, an inch or so in length. The practice of putting bracelets and bangles on the children is very common, and very often is the cause of the child's being carried off or killed. I have just heard of a poor little one being found in a tank, the absence of its ornaments indicating the reason of its being there.

INCREASED EFFORTS.

There is an effort being made to put a Bible-reader into every little village in India, and it would be a noble work. There are many places where the people are quite as ignorant as the natives of America were when Columbus discovered it. In the province of Oude there is said to be a district of over four millions of people, and not one missionary in the whole district, and in the province there are but seven missionaries to ten millions. Here, where there has been a century of Christian effort, there is not much to boast of in numbers of converts; but we know there is much more than can be shown for the same number of workers in Christian lands, so we will not despair.

CHINA—Peking.

Extracts of Letters from MRS. STARR.

SCHOLARS IN OUR CHINESE "HOME."

FAR over the deep blue Pacific, from the land of my birth, comes a soft "white-winged" messenger, telling me of young and hopeful hearts there, who are trying to do something for the dear little ones of this heathen land, who know nothing of our blessed Redeemer and His love for little children, but bow down and worship the images made by the hand of man, or the memory of their departed friends. These poor heathen children know nothing about the comforts and blessings of a Christian home and parentage. Their little minds seem to be almost asleep.

I have given the name Daisy Collier to the little girl who came to us first. Her name in Chinese is "Ain Eih," which means

little girl. She is six years old ; and when she smiles and talks she has a beautiful expression, which charms one at once. She is very bright and quick to learn, and has a most excellent memory. She has a very affectionate disposition ; and one day when I was holding her, she said she was my sick baby. She is a sweet little singer, and sings with the others the sweet hymns "Happy Land," "I have a Father in the Promised Land." "What shall I do for Jesus," "My Soul, be on thy Guard," "The Day is Past and Gone," "Safely through another Week," and chants the 23d Psalm beautifully.

The name you have sent, "Ella Hand," I will confer upon the third pupil who has come to us. She is a dear little girl. Her Chinese name is "Lai-Eih," which means the third. Ella Hand is eight years old, and is small, though the tallest of our number. She has a very pleasant face and voice, and we think her a very sweet child. She is affectionate, gentle in her manners, and a good scholar. She has learned a good number of Chinese characters, and passages of Scripture.

The little girl chosen for Rosanna Hughes is eight years old, has rather pretty face, a bright pleasant expression, and the finest set of teeth I have ever seen. She has parents living, but they are very unkind and cruel. She was first brought to Miss Porter's school by some friend who said that her parents tried to kill her. When first taken into that school, she would scream dreadfully, and seemed to be in a state of fear. Being too young for the school, Miss Porter gave her to us. Since she has been here, she has behaved very well, and seems to be perfectly happy. Her Chinese name is "Hung-Eih," which means the red one.

We have added to our number of boarding pupils another little girl, upon whom we have conferred the name of "Helen Pruyn." She is an orphan, nine years of age, and quite well developed. Her Chinese name is "Niu-Eih," which means a girl. We had a smaller child by the same name, so she is called by the Chinese "Ta-niu-Eih," meaning the large girl. She has two grandmothers and one grandfather. They are very aged and infirm people, and they were very anxious we should take her, as they feared they might die and leave her unprotected. They appear like very nice

old people, and the grandfather is a member of the Church Mission. She is a very loving, affectionate child, and very demonstrative, which is unusual among the Chinese. She has a bright pleasant face, and thus far seems to have a good disposition. Miss North, who teaches them, says she is bright and intelligent. The poor child is lame in the left foot, from a strained ankle. When a babe, her mother was angry and took her by her little foot and dragged her from the kang, (their bed), and injured the ligaments.

I have taken pleasure in naming our last pupil the good old Bible name of "Ruth," and it seems to me it suits her very well. Her parents are very poor people. Her father is one of the victims of opium, which causes so much distress in China. Ruth's Chinese name means "Complete." She is, I believe, eight years old, has quite a pretty, pleasant face, with several dimples, black eyes and hair. She is a good little girl, and does not make us any trouble.

Extracts of Letters from MISS NORTH.

MARRIAGE OF THE EMPEROR.

ONCE more I trust that news from the far-off celestial country will not be unwelcome. The chief matter of general interest of late has been the marriage of the Emperor, which took place a few days since. Little was seen by the public, and especially by foreigners, who were expressly forbidden to appear among the spectators. The streets through which the bride was to pass from her home to the palace, were carefully prepared and made very smooth, but so superficially done, as to be of no benefit to the public afterwards. Her sedan chair-bearers were trained long before the day arrived how to carry the chair steadily. A bowl of water was placed on the seat, of which, if a drop were spilled, they were punished. On ordinary wedding occasions, red is the prevailing color, but yellow is the imperial color. The bride's sedan was said to be of embroidered yellow satin. She passed through the streets by moonlight and torchlight, and was received at the palace precisely at midnight. She is supposed to be wholly and forever cut off from further communication with

her family, but probably it is not very rigidly carried out in practice. The day was set apart by most of the native Christians of China for special prayer for the conversion of the young Emperor to Christianity. Surrounded as he is by heathenism and superstition, and trained in it, and wholly shut out from the sound of the truth, it requires large faith to expect so glorious a thing for China. May the God of Jacob increase our faith, and make us "prevailers" in prayer, and teach us what things we ought to ask for.

THE GREAT BELL.

I lately went a little out of the city, to visit the great bronze bell of China, the third in size in the world. It was cast four hundred years ago, during the rich and prosperous days of the Ming dynasty. It is about eleven feet in diameter, and perhaps twenty-five in height. It hangs in a small low temple, not at all in keeping with the enormous treasure it contains. It is rung on very rare occasions, as when the Emperor goes abroad to pray for rain. The venerable dust of ages has gathered thickly on it, yet not so as to entirely hide the Chinese characters which were cast in it, covering the surface inside and out, each one about three-fourths of an inch square..

THE SCHOOL.

Our little school now numbers seven. One little girl, ten years old, lately come, is lame, but she learns quickly and is a pleasant child. Those who have been with us the year past, now read well enough to take their turn reading a verse at family worship, which is very gratifying to them and to us. A woman who can read is so rare an individual, that it is with peculiar pleasure that we see little girls growing up intelligent women, getting a great part of Scripture committed to memory, and able to read it for themselves. If they become earnest Christians, will they not be a greater power for good among their countrywomen than we possibly can, who are so few in number and have so feeble a command of their language? It is thus that we hope much from our schools.

HOPE FOR WOMEN.

We hope that some hold is being gained upon the women as

well as the children. We rarely get an invitation to go to their houses, as it is generally regarded rather disgraceful to have anything to do with foreigners, especially to be visited by them. It is much easier to get them to come to us. A weekly reading class was suggested to me as a desirable experiment. The difficulty is that so few have any ambition to learn. Their husbands, fathers, and brothers esteem it a matter of no importance, and will take no pains to teach them at home. We think it not a small point gained if a woman's ambition is so far aroused as to wish to learn to read. The woman who came to live with us more than a year ago, of whom I have told you before, that we hoped she had become a Christian, was at first quite indifferent about learning to read; but with a little urging became interested, and has read through the New Testament, and is ready and willing to teach others. She, with our oldest girl, Phoebe (Te Chen), is a valuable assistance in the reading class. About twenty have attended each of the last three meetings. We three distribute ourselves among them, teaching each one a few minutes at a time then leaving her to study by herself a little, while we attend to some one else. They seem pleased with the little book given them to take home to study. I also drill them thoroughly on a verse or two of some hymn, so that they may become familiar with it and sing it at home. We then read a small portion of Scripture, and have a brief prayer, after which we have a little refreshment, consisting of Chinese cakes and tea. This last is no doubt a strong inducement with most of them to attend regularly, and it has been a serious question with us, how far it is right to present such inducements to draw them in. I am satisfied that it would be unreasonable to expect them at first to come to us for the sake of the truth itself, or for their own improvement, until they have had sufficient instruction to be awake to their own degradation. May we not hope and expect that the Holy Spirit will bless the truth to their hearts, and that they may be the means of spreading it farther and wider?

We have now an Episcopal service in Chinese, held in a chapel next door to us, conducted by Rev. Mr. Burdon, of the English Mission. Our whole household attends each Sabbath morning,

and in the afternoon we have our own little service, which but few outsiders attend. By paying the cart hire for my teacher's wife, who lives two miles distant, I secure her attendance regularly. She reads a little every time ; but, being about fifty years of age, her progress is slow. We also have a little weekly Thursday evening prayer-meeting, with sufficient numbers to claim the promise. I endeavor each time to present some practical thought. Last evening there were four women besides myself. I set before them a favorite text of mine, namely, "He that is faithful in that which is least, is faithful also in much." Of course the difficulty of expressing my ideas in their language, and the imperfect manner in which it is done, is a serious drawback, but may I not hopefully fall back upon the text about "the weak things of this world."

JAPAN—Yokohama.

Letter from MRS. PRUYN.

POWER OF THE TRUTH.

SOME facts will prove that this country is not only practically open to all the efforts of Christian laborers, but that there is an eagerness to receive instruction. Two prominent officials came to Dr. Brown, a short time ago, to ask if he could not spend one hour every day in giving them instruction in the doctrines of Christianity, saying that religious toleration would very soon be proclaimed, and they wished to be prepared for it. Those two men are now studying the Bible with Dr. Brown. In some villages about ten miles from here, the old edicts against Christianity have been taken down by the people, and the officers of the place have taken no notice whatever of the act. There is a great desire there to have some of the missionaries come to teach them, and they have sent urgent requests to that effect, and what is very significant, they wish to see a Christian woman. Mr. Ballagh has promised to go when the weather is a little warmer, and is desirous that I should go with him. I have reason to think, if I do go, that it is doing good in various ways to let these people see that Christian women can act independently and with propriety. I cannot talk with them, to be sure; but Mr. Ballagh can

interpret for me, as he has done in meetings here on several occasions. The fact that we are willing to give a room and lights for meetings for the natives, has done a good deal to win their confidence.

But the strongest proof that the Spirit of God is working among the people, is the fact that nine young men have been baptized, a church with eleven members organized, an Elder ordained, and the Lord's Supper administered. The beginning, progress, and consummation of this work of grace with these young men has been very remarkable, and it is delightful to know that it is extending. There is a class meeting daily with Mr. Ballagh, for the study of the Scriptures, and a daily prayer meeting, which was commenced with the Japanese New Year, and has been continued ever since. They have had a Sabbath evening meeting in this house, which has steadily increased, and last evening there were over forty present. This meeting takes in many of our missionary, Mrs. Pierson's, scholars, and many who do not attend the daily meetings. Yesterday they asked permission to have a Wednesday evening meeting here as well. Of course we are glad and willing to allow this, although these double meetings, twice a week, give us a good deal of work. One must have been here, to see what has been done during the last six months, in order to appreciate it. When I first came, I asked Mr. Ballagh if there were no native Christians. He said there were only two that he felt any degree of certainty about here. One of them was the man who was chosen as Elder for the little church, and the other was an old woman. I went with Mr. Ballagh to see her. During the visit they talked in an undertone, lest, if it were known that she was a Christian she would suffer for it. Mr. Ballagh said he could not advise these two persons to make an open profession of Christianity, for it would certainly expose them to persecution, perhaps to death. And yet in six months the change has been so great, that to-day, in various places and ways, these people are daily studying the Scriptures, meeting for prayer, a church is founded, and the sacraments administered openly and without any molestation whatever.

CHRISTIAN CHURCH.

In regard to the work among the foreign populations, God has

done great things for us, whereof we are glad. Our little church is becoming known as a reality and a power in this community. The dispensary became too narrow for us, and we have hired the theatre at thirty dollars per month and removed there. The average attendance is about 170. At our last communion over sixty partook of the precious elements. The prayer meetings in this house are most delightful proofs of the value of such meetings, and it is more and more felt and openly expressed that they have been the birth-place of this church, as they are the resort of all earnest Christians, who, either residents of the place, or passing through it, have never before found a place in this land where true Christian fellowship of this kind could be enjoyed. I think if the ladies of the Society could know what a blessing these meetings have proved, they would feel that, although not in the accepted sense missionary work, yet the establishment of this home is likely to do a great deal for the extension of Christ's kingdom in this land, in this direction alone, without taking into account anything done among the heathen. My heart is constantly full of praise and gratitude for the blessing of this church and these meetings; for, beyond the personal strength and comfort which they give to individual Christians, and to us in particular, it is very clear that the Lord wanted and has raised up this live church just at this crisis to illustrate to these heathen, who are now so eagerly seeking for truth, what a church of the living and true God is. The members gathered here every Sabbath evening are very nearly one hundred. The attendance of Japanese women is constantly increasing.

NEW SCHOOL HOUSE.

Dec. 1872.—Our society has just purchased one of the most beautiful sites for our "Home" that Yokohama affords. In the rear of our present dwelling is a lot bounded by three roads. The necessity for erecting a school-house was daily becoming more and more imperative. It is now completed, and is a cheery, comfortable little house, capable of accommodating more than one hundred, but not convenient for seating, with desks, more than fifty scholars. The walls are papered white, and hung with maps and pictures; the wood work and desks are dark lacquer, and the

floor matted. Altogether, I doubt if you could see a prettier little place anywhere. We all felt a desire to have some kind of opening exercises, but finally concluded it would perhaps appear too much like "a flourish of trumpets," and gave it up. But I must tell how kindly it was all arranged for our great delight, and I trust for the glory of God. I must go back a little way, however, in order that you may understand all that has contributed to make us happy and grateful upon this occasion.

When Miss Guthrie came to us from India, she was anxious to do some work and relieve others already too heavily burdened. She attempted to teach Mrs. Pierson's class of young men, for an hour each afternoon, but became very ill, and was obliged to give it up, but not till she had become most deeply interested in them, and had won the respect and confidence of each, particularly one, who was the brightest of the class. When she began to improve a little, this one asked permission to see her in her room, and there she was rejoiced to hear from him that he "*wanted to love Jesus*," and it was one of the sweetest manifestations of God's compensating grace, that in her quiet sick room she was permitted to lead him to the Lamb of God, who taketh away the sins of the world.

Nor was this all. The conversion of this young man developed an interest in their soul's salvation that for a long time had been exercising the minds of two others of the class; and when, after a most rigid and thorough examination of these three and one other, a member of Mr. Thompson's class, by *four* different missionaries, they were found to be proper candidates for baptism, it seemed a perfectly natural request of dear Miss G.'s that the rite should be administered *here*, so that she might be present. At first it was proposed to have the services at our regular Sabbath evening prayer meeting, but as our rooms could not contain the Japanese and foreigners together we were a little perplexed, until it suddenly occurred to me that we could use our school house, and have Miss G. carried there. Then, for her sake, it was decided that the Sabbath afternoon would be best, and so it came about that the services of the Japanese Church were transferred to the school-room, and the first occasion of using the building was for the purpose of setting the seal of bap-

tism upon four of these dear young men. The room was filled mainly with Japanese of both sexes. Mr. Thompson preached in their language, and Mr. Loomis administered the sacraments, which he did in the most impressive manner. As the sealing drops fell upon the heads of each successive one, and the tender, solemn word uttered, "I baptize thee, my brother," a thrill of holy love and joy seemed to pass through every heart, and we all felt that the place was filled with the glory of God.

Can you wonder that "our mouth is filled with laughter, and our tongue with singing?" for hath it not been said among the heathens, "the Lord hath done great things for them." "The Lord *hath* done great things for us, whereof we are glad," and we confidently expect still greater, for the weapons we are using to pull down the strongholds of idolatry and superstition must be "mighty through God."

Already the work has begun among the women also. Mrs. Pierson, and her assistants laboring with her, are indefatigable, and the work is beginning to bear fruit. Several of them are deeply and seriously interested, and two have expressed a desire to profess their faith in Christ.

Mrs. Pierson's school is a marvel. I will leave it to her to give you the particulars, but I must tell you that I really feel that she has found her true place. Her enthusiasm in her work seems to grow rather than diminish, and I believe the Lord will crown her efforts with rich blessings.

In regard to our household, it continues the same in permanent inmates, though the members brought under our influence in various ways are constantly increasing. We have very busy days; and if we had all our capacities and time greatly enlarged, we should find abundant employment for all.

We rejoice in the knowledge that so many earnest, loving prayers are going up for a blessing upon this work, and we feel sure those prayers will not cease to be offered, as our responsibilities and interests become greater, with each new proof that the Lord is opening wider and wider the door of usefulness.

Extract of Letter from MRS. PIERSON.

CLASS FOR WOMEN.

Dec., 1872.—THERE are twenty-three members of my day-school for women. Could you hear them sing the sweet hymns which give voice to Christian sentiment; could you hear them read with intense interest the Bible, both in Japanese and English, you would feel this work, in which you have so prominent a part, to be blessed indeed. We are praying and laboring for the conversion of these women; poor, simple, unoffensive creatures, their life is full of temptation, sorrow and degradation. They are very happy in learning of Jesus and His sacred truth.

Among the many letters I have received from Japanese, I send you an extract from one written by a young man, to whom I had given some instruction. "You say you are my friend, and, more than all, Jesus is my best and truest friend. I want to give my heart to that precious Jesus, and I want to go to Him now and ask Him to forgive my sins. I will read the Holy Bible with all my heart, and then I will get happiness."

Reports from Bible-Readers and Schools.

CHINA—Shanghai.

Report of Bible Readers supported by MRS. ROBERT TOWNSEND and friends "in memoriam" by MRS. E. H. THOMSON.

WE have been able to secure the services of a most competent and zealous woman as your Bible Reader. Her name is "Do." She is a widow with one little boy, and has been known to us for many years, being eighteen years ago a constant listener to the preaching in our city church. Finding her very bright and intelligent, we took her to our boarding-school, in which I was one of the teachers. She was always an affectionate girl, and conducted herself with propriety. Being afterwards a pupil in the school in charge of Rev. and Mrs. Farnham, she ultimately became a teacher there, and, I may say, was respected by all—both teachers and scholars. She now occupies a small house

near ours; her mother lives with her, so that she can be away from home whenever she pleases to visit among the people. She comes to me every Thursday morning, and reads a chapter in St. Matthew, which she expounds with all the clearness and readiness of a person thoroughly trained to the work. She is a true believer in the Lord Jesus Christ, feels how great is the salvation which He has wrought for her, and tells of that salvation fearlessly to all she meets. At the time of her own family prayers, in the evening, the neighbors come in to hear, and she often has a congregation of sixty or seventy persons, both men and women. She has had to call in the aid of two Chinese ministers, the numbers being more like a regular congregation. We consider her a very valuable woman, and shall be most happy to report to you of her labors. Pray for her; for I think she is a chosen vessel to carry the story of Jesus' love to this people.

SMYRNA.

Extracts of a Letter from MISS SIRAGANIAN.

OUR mission work is going on well and prosperously, though some enemies of the truth are doing all in their power to injure it. We wrote you last summer how our door was battered and cracked with heavy blows. Not long ago we had another proof of the opposition of the enemy. Two of our orphans were sent for by their relatives to see a friend who was very feeble and had asked for them. Of course we permitted them to go; but they did not return that day nor the next, and we then learned that they had been forcibly detained by their relatives. They had just been installed in the best house in one of the Poor Khans, with the condition that they would entice these two orphans back, to act as assistant pupils in an opposition school which the Armenians have just opened in that court.

They have provided the girls with a new suit of clothes and a hat, with a promise of remuneration for their services. No doubt this will seem to you very strange, and even absurd, for the girls belonged to our second class, and one of them is but ten years old, while the other is eleven. But the man who has

started that school is such a voluble fellow, and so unpractical, that any unaccountable doings may be expected of him. After duly pondering the matter, and considering what it might be our duty to do under the circumstances, we came to the conclusion, in spite of our reluctance to give up pupils so long under our training, that the part of discretion was to keep quiet and have no words with them. Meanwhile there are several orphans whose friends are begging us to receive them into our family. We can thus immediately bestow the privilege of the two that have been enticed away upon others quite as promising.

The Bible lesson is the first exercise of the morning, and singing closes the afternoon session, being followed by a short prayer, when school is dismissed. Our school is divided into three classes. The first class study the Bible, the miracles and parables of our Lord, and the most remarkable incidents of His life. One day they are taught the lesson, and the next day they review it, or repeat all they can recollect of it. They also study grammar, geography and arithmetic. Some of this class, who seem to have a gift in that direction, are learning English and French, and are making commendable progress, especially in the latter. The second class, like the first, study the Bible daily, and the elements of grammar, geography and arithmetic. The third class study the Bible and reading lessons, and commit hymns to memory. All the school together have half an hour's instruction in singing, the same in writing, and one hour of needle-work in its various branches. We are greatly obliged for those patterns for different kinds of fancy work, and for that patchwork, all ready to sew upon, which came in the mission-box. They have been of great use to us.

Emma Josephine Lane is in the first class. She reads French well, and has also made some progress in grammar. She has begun to aid us as assistant pupil, too, and seems naturally gifted for it. Hattie Granger and Helen De Witt are in the second class. The remainder of our orphans are in the third class, and they all make cheering progress.

The pupils are greatly delighted with the new desks, and take great pride in keeping them clean and nice. We have made it a

rule, that if any one carelessly scratch or soil her desk, she must sit on the floor ; but as yet no one has taken that lowly position. Many of the parents, fathers as well as mothers, have come to see the new desks, the harmonium, the stove, and the calendar clock—gifts from America. About the last, they ask, “Is it true that it tells the day of the month?” and, to their great astonishment, we reply, “It certainly does.” Our school-room looks very inviting. Many exclaim, “This is a parlor, not a school-room!”

SABBATH SCHOOL.

On Sabbath morning, owing to the lack of time-pieces at their homes, the children begin to come to Sunday-school at eight o'clock, but rarely are all assembled before half-past nine. There are usually present thirty or upwards, and the reason more do not come, is their lack of clean and decent Sunday garments, which is a very common excuse in a city like this, where dress is remarked. It never has been said that a poor, ragged, or dirty child was ever ridiculed in our school. After reciting hymns and verses of Scripture, according to the capacity of each, with explanations and questions on the same, and the offering of prayer, we proceed to the parlor, where, standing around the organ, the children sing the hymns they have learned and just recited. My sister Oba plays an accompaniment, and it is very sweet to hear them. At noon, with bright and happy faces, they return to their homes. At three in the afternoon we attend, with our orphans, the chapel service. After returning home, we usually sit together from five o'clock until tea-time, relating or reviewing Scripture narratives, an exercise which our orphans greatly enjoy. And here, perhaps, we ought to remark, that it would seem to have been the exciting cause of last summer's unfriendly demonstration, as well as other signs of opposition, that there is seen a goodly company wending its way regularly every Sabbath, through the Armenian quarter to the Protestant chapel and back to our house. The Armenian community is indeed sufficiently enlightened not to mind how much these children learn; they are even glad to have them

taught, provided they be not called Protestants and do not attend the Protestant chapel.

• DAILY VISITS.

Our house is in the neighborhood of the khans occupied by the poor, and we are daily visited by the inmates, who come with their babies whenever their day's work at home is over. And how wretched, alas! are these homes! Drunken brawls and encounters with drawn knives are not unfrequent occurrences in such Khans in our city. The murderer does not receive due punishment; they say, "he was drunk," and let him go. Hardly a month passes but some one is wounded in these quarters; and less than a year ago a man stabbed his wife; and a lad, his mother. The wounded women were taken to the hospital, where they suffered much, but at length recovered; and because they did not die, the would-be murderers were left unmolested.

But meanwhile we visit all classes freely, especially the sick; and find, as heretofore, an open door everywhere, and many eager listeners. "You talk like a book," say some. "You are the old women's friends," say others. We welcome all to visit us; and thus have unlimited opportunities for reading the Scriptures to them, and instructing them to the best of our ability and the utmost of our strength, praying that the blessed gospel light may beam into their dark but deathless souls; that they may recognize and accept the precious Saviour as their only Mediator.

HOME DEPARTMENT.

ANNUAL MEETING.

THE Twelfth Anniversary of the Woman's Union Missionary Society was held at the "Church of the Pilgrims," Brooklyn, on Wednesday, January 15th, at two o'clock, P. M. Before this meeting, there was a reunion of the officers of the Society, and representatives of Branches and Bands from distant towns, in the church parlor, where was provided a most generous lunch by the young ladies of the "Light Bearers" Mission Band, of Dr. Storrs's church. The meeting was called to order for the election of officers for the ensuing year; after which an hour quickly passed in the exchange of friendly greetings and words of sympathy and encouragement for the Mission cause.

There were present to assist at the Anniversary exercises, Rev. Dr. Budington, Congregational, who presided; Rev. W. W. Seaver, Episcopalian, who read the Scriptures and offered prayer; Rev. Dr. Wild, Methodist, who read extracts from the Annual Report; and Rev. J. Hyatt Smith, Baptist, who made a few concluding remarks, cordially commending the united efforts of Christian women for the elevation of women of heathen lands.

Rev. Dr. Wm. Scudder, very recently a missionary in India, gave a striking picture of the degraded condition of women in that country; but showed the importance of their education, in order that the efforts to christianize India may be successful.

Rev. Dr. Talmage pleaded earnestly for China, where, he said, the Gospel has greater difficulties to contend with than anywhere else. In that country one-third of the human race is to be found; and God is now throwing open this nation for noble Christian work, as well for the women as for the men.

The Rev. Dr. Riley, of Mexico, made a heartfelt appeal for the liberal support of missionaries. Standing, as he had, in the front of the stern battle for Jesus and His truth, he had seen one and another fall out of the ranks, exhausted by overwork and lack

of proper support. "Give," he said, "as you would to Jesus himself; remembering the Lord's words, 'Inasmuch as ye did it to one of the least of these, ye did it unto me.' The world was justly indignant with the conduct of those priests in Chili, who, when the great cathedral in which they were officiating was discovered to be on fire, made no efforts to save the helpless women and children, but busied themselves in collecting and escaping with the ornaments of the altar. What better are you doing, Christian sisters, if you are devoting your time, thoughts, and the wonderful prosperity and prestige which God has given to your country, to the adornment of your persons and the care of your jewels, while China, Japan, India, Africa, Mexico, at your doors, and Rome itself, are calling upon you in the despairing tones of the perishing? Let the lustre of your diamonds and pearls turn into rays of light, which shall penetrate the darkest corners of heathenism. Consider it a privilege to work for Jesus; and when you meet those you have helped to rescue in heaven, you will never be sorry for what you have given here." J. A.

DESTRUCTION OF IDOLS IN MADAGASCAR.

ON the 8th of September, the Ambohimananambola people were at the palace, urging the queen to return to the service of her ancestor's idols, and also asserting their right to former privileges. The queen replied that they would soon hear her word about the idols. At this they became alarmed, and hastened home. A number of the leading officers left for their village, at the same time followed by their aids-de-camp, and there was quite a race as to who should arrive first, the idol-keepers, or the queen's messengers. The iconoclasts gained the race, however. The officer who arrived first was on horseback; and, as horses have never been allowed to enter the sacred village, imagine the consternation of the superstitious villagers when they saw a horse close to Kelimilaza's house. For some time the people could not be persuaded to come near the officers. One man carried some charms into the idol house, which he said prevented their finding him. When they had brought the idol and all the trappings and orna-

ments belonging to him out of the house, the officer highest in position among them, speaking in the name of the sovereign, said "Whose is this idol? Is it yours or is it mine? The keepers could not but reply that it was the sovereign's. "Then," said the officers, "if this is mine, the queen commands 'you shall burn my idol; for my kingdom rests upon God. My ancestors, through lack of knowledge, trusted in Sampy, but my trust is in God.'" Without further ado, they set fire to Kelimilaza, and burnt him and his umbrella, and all his belongings. The idol was simply a small piece of wood resembling an insect, wrapped in scarlet cloth and decorated with silver chains. The good work thus begun, was extended to villages in the central province, and instructions were then dispatched to other provinces to see that it was carried out in them also. The next day, a general slaughter commenced. All the royal idols were committed to the flames, and officers were scattered all over Imerina, engaged in the work of destruction. The heads of the people told the queen that, as she was burning her idols, of course they should burn theirs; and some of them assured her, that if any of them refused to give up their charms and Sampy, they would burn them and the Sampy together. Basketsful of rubbish have been destroyed; but, although rubbish in our eyes, many of the people believed that it would be impossible to destroy some of their honored Penates, and they trembled as they stood round the fire in which they were blazing away. Still the work has been done with a suddenness and universality truly wonderful. We hear that instructions have been forwarded to all the government stations in the provinces to act in the same way.—*Church Mission Intell.*

At a village Bible-class in Madagascar, a teacher was explaining these wonderful words of power in all lands, "Come unto Me all ye that labor," etc. As the women listened, tears kept dropping, and when the last words were spoken, the little audience gathered again outside the door, and sobbing, together cried, "Oh, tell us again all about that; we never understood it so before; tell it to us all again."

THE CALL FROM CHINA.

WE are very happy to inform our friends that our appeal from China has not been wholly in vain. From one and another have come responses, which encourage us to feel that ultimately, in God's own time, our hopes for China will be realized. We have recently heard, from Miss Douw, that she has received from one a donation of \$500, and from another a donation of \$300. Will not our friends, who do indeed believe that China, too, shall be the Lord's, hasten to add their gifts to put forward the work?

A WORD TO OUR FRIENDS.

As our report has grown to such large proportions, we would request our friends in each city or town who desire it to procure it from the *Secretaries of our different Branches and Bands*. Those in Brooklyn can be supplied at Mrs. R. L. Wyckoff's, 532 Clinton Avenue, and at Mrs. C. L. Mitchell's, 129 Montague Street. Friends in Flatbush can be supplied by Miss Dora Robinson.

Life Members desiring the **MISSIONARY LINK** for 1873, will remember to send in their request with their full address.

All money is to be sent to Mrs. William Ransom, Financial Secretary, care of Mrs. T. C. Doremus, 47 East 21st Street, New York.

As many letters are received directed "Care of Doremus and Nixon," we would desire our friends to be careful to remember the address, 47 East 21st Street, New York, as the firm named has been dissolved two years.

MISSION-BAND DEPARTMENT.

THE USEFUL LITTLE WIDOW.

AMRITO is a Hindoo woman about nineteen years of age, who has been a widow since she was a little girl of five or six. After her husband died, her father took her back to his own house to live. This is often done when the husband's friends are willing, as the Bengali parents know what a hard fate awaits those who are widowed if they live in their husband's family, and they generally love their own children very much. But even when they go back to their own relations, they are used as the drudges of the family, as the people think it would be wrong to treat them in any other way. Little Amrito's parents were of good caste, but poor; they lived in a small hut, made of bamboo and mud. At the back of the house, was a small court, enclosed by a low mud wall. When she was a very little girl, before she was married, she had liberty to run in the street and enjoy herself as she wished, but when she was taken back; after her husband's death, all was changed, and she was kept a close prisoner; and I know that she must have passed many a sad and lonely hour. After a few years, her father and mother died, and it became the duty of the oldest brother to support her. He built another small hut, and gave it to Amrito and her older sister, who is also a widow, and she is living in that now. When about sixteen or seventeen, she began learning of Louisa, a native teacher, employed by our mission.

One year ago, she became the pupil of Miss Lathrop. As she was poor, and understood the rudiments of education quite well, this lady proposed that she should open a school for little girls, from which she would earn about four or five dollars a month. This was a new and pleasant idea to her, and she said she would like it very much. A servant was sent to the different native houses to gather in the children. The first week she had an average of twelve scholars. Benches were sent to the little hut

where she lived. and day by day her pupils increased ; now she has about thirty. As I have charge of this school, I go once a week and hold a session, very much like our Sunday-schools at home, teaching the children about Christ as their dear Saviour, if they will accept him.

I have tried hard to teach them to sing. The results at first were quite laughable ; the children had no idea of singing at all ; indeed, among the more bigoted Hindoos, it is considered quite a disgrace to be able to sing. Now the children have learned several pieces, and really sing very well. Yesterday I visited the school ; and, before closing the exercises, I asked what piece they liked best ? To my astonishment, they said, "Hallelujah." I knew I had never taught that to them, so I asked who could sing it, and who had taught them ? Amrito hung her head and said she had. So I told them I wanted to hear it ; but as I did not know the tune, I could not help them. She found the place in the Bengali Hymn-book ; and in almost a whisper they began this line in Bengali : "Hallelujah with the angels in heaven, we will joyfully sing, Hallelujah." Gradually the noise grew louder and louder, as they continually repeated the same line, over and over again in a sing-song, reading voice. They kept on a long time, until I found, if I wanted to get home, I must stop them. They all looked as if they had done something very grand. I praised them for the endeavor, but told them I thought I could teach them a prettier tune the next time I visited them.

When through, the little ones all go home ; then Amrito brings her books, and we read and talk for an hour, or more, much of the time about the Bible. Her life is now a useful and pleasant one, I cannot say happy—for that she cannot be, until her burden of sin is removed. She tells me she does believe in the one true God, and in his son Jesus Christ ; but she is afraid to leave off idol worship, on account of her family and friends, whom she loves very much. Will you all pray that she may have the new birth, and become a follower of Jesus ; and that she may have the courage to confess her Saviour.

Our nights are very cool and damp now, and warm clothing is very necessary for health ; so I gave her a quilt, sent by my "Sew-

ing Class" in New York. I knew of no one more worthy, or more needy. You should have seen her eyes when she received it, she could hardly believe it was for her. As a general rule, the people here make but few demonstrations of joy, and I was surprised to see her delight. I think you would have been more than repaid for your labor. She commenced to thank me ; but I told her it was not my gift, and that she might write a letter if she wished, so I enclosed the one she sent me, thinking you might like to see the strange Bengali characters, but have given you the translation on the back.

FROM AMRITO MONEDASHEE.—"I SALUTE YOU. I am writing you a letter. You have been very good to me. I am very poor and have no father or mother, or husband. I have learned to read and know about God. Louisa and Purno have taught me from my A. B. C's. The warm quilt that you gave me is very good, and I am much pleased with it, and give you many thanks.

"Every day I pray God to bless this school and make the children good. I pray every day for you." G. H. WARD.

WARM INVITATION.

MISS WARD writes :— Among your numbers have you not some young ladies who would like to help me with my next year's Christmas tree? It is such a treat for the women and children that, if possible, we would like to keep up the custom yearly. I have nearly a hundred pupils ; about fifteen of these are women, and a pretty picture book or a fancy box would answer nicely, but all the rest are children, and nothing would please so well as a small doll dressed in English clothes. If there are any who would like to get up a box of seventy cheap dolls, with china heads, and all dressed, it would help me very much, and might make pleasant work for their Saturday afternoons.

THE MORNING PRAYER.

AMONG the "little folks" of the Mission Home in Yokohama is a dear little girl eight years old. Before she came to us she was called "Tottie," but she is now "Our Annie," and there is not one of the household, I think, who does not love her. Her

mother is a heathen woman, and is very kind and pleasing in her manners, but she knows nothing of Jesus and his love. When she came to us about a year ago, Annie could not speak or understand a word of English, and when we knelt for our family worship, the first day she came, I had to show her how to bend her knees. She has been a gentle, teachable child, and has shown a great deal of interest in all that has been taught about God.

I will tell you a little incident that occurred a short time since, and you will see how these dear children can learn and act in this Home. One morning, upon going to the breakfast table, I missed Annie, and, inquiring for her, was told she was sick. I went at once to her room and found her in bed; but an investigation showed me that she was not really ill, but had a little pain. She thought it a good excuse to lie still—not unlike many other little children, and big people too, who think it so nice to lie in bed in the morning. So I said, “Oh, Annie! this is not the best thing to do for a pain; get up and come and eat some breakfast, drink some warm tea, and then if you don’t feel better you can go to bed again.” Then I went away to the breakfast-table, leaving her dressing, and telling her to be “very quick.” Soon a gentleman came with workmen, to show them about some alterations to be made in the house, and I had to take them through the room in which Annie slept. And there was the dear child upon her knees, beside her little bed, saying her morning prayer. Our entrance did not disturb her, but without a motion she knelt, with her face buried in her hands, until she finished the prayer, and then rising she came with a sweet smile and gave me her “good morning” kiss. I could see that the gentleman, who is not a Christian, was touched by the sight, while my own heart was filled with gladness for this proof, that this dear little girl would not forget or neglect this duty, even in the hurry of dressing, or when she had not the motive of others’ example or prompting. I could but think that there were many in Christian lands, and with pious parents, who might learn a lesson from a heathen child. But I should not say “heathen” now, for I trust “Our Annie” is one

of "Jesus's lambs," as she so sweetly sings every day, and I pray that such may be all the dear children who read this.

MARY PRUYN.

NEW LIFE MEMBERS.

Miss Elizabeth Hervey, by Allegheny Orphan Asylum, Allegheny City, Pa.
 Miss Jennie D. Sullivant, Columbus, Ohio, by Miss Lallie M. Sullivant, Chatsworth, Ill.
 Rev. Dr. George A. Howard, by "Porter Memorial Band," Catskill, N. Y.
 Rev. F. L. Horton, " " " "
 Mrs. Charles Day, " " " "
 Mrs. Charles Beach, " " " "
 Mrs. Joshua Fiero, " " " "
 Mrs. E. C. Wilson, by "Millstone Auxiliary," New Jersey.
 Mrs. J. O. Murray, by a Friend, New York.
 Mrs. W. G. T. Shedd, " " " "
 Mrs. C. C. Darling, by Mrs. R. I. Brown, New York.
 Mrs. S. Mattoon, Charlotte, N. C., by Mrs. R. I. Brown, New York.
 Mrs. C. H. Pool, Pluckamin, N. J., " " " "
 Mrs. J. Orcott, New York, " " " "

LIFE MEMBERS BY KENTUCKY BRANCH.

Mrs. L. L. Warren, by Mrs. John A. Miller, Louisville.
 Rev. L. W. Blanton, Paris, Ky., by "Try" and "Pearl Gatherers" Band, Springfield.
 Mr. Henry Leachman, Springfield, Ky., by "Barnes" and "Emma McKay" Bands.
 Miss Mary Handley, Springfield.
 May McElroy, Springfield, by "Nee Sima Band."
 Hadgie Brown, Springfield, " " " "
 Mrs. Harriet Mahon, Lebanon, by "Ray of Promise" Band.
 Miss Annie Maratta, Springfield, by "Hopeful Gleaners."
 Mrs. J. H. Rhorer, Pewee Valley, by Miss Band "Matilda Marten," "Emily Ringgold," and "Pewee McCown."

NEW MISSION BANDS.

"Pruyn Mission Band," of Hanover Church, Wilmington, Del., is working for the "Home in Japan."
 The "Taylor" Band, of Central Church, Wilmington, Del., is working to educate a native girl in Sidon Female Seminary, in Syria.
 "Griggstown" Mission Band, Griggstown, Somerset County, N. J., Miss Kate B. Mosher, Treas.
 The "Norwood" Band, Northampton, Mass., the Sunday-School Class of Miss M. C. Dickinson.
 The "Reudder Mem.," Brooklyn. Mrs. Wm. T. Pratt, Pres., Miss Mary T. Pratt, Treas., has assumed the support of a bed in the "Children's Hospital," Calcutta.

MISSION BOXES.

We gratefully acknowledge the receipt of the following donations for Mission Boxes:
 A box from friends in Jonesville, Michigan, including a quilt pieced by an old lady over seventy years of age; also, two quilts and patch-work for Japan Home, from a friend in Elizabeth, N. J.; also, a box from Woman's Union Missionary Society in Warsaw, Ind., containing dresses, aprons, material for fancy work, scripture cards, etc.; also, basted patch-work from "Murray Hill Mite Society," New York, and Kitty Hamilton, Fredonia, N. Y.; also, a santon from an anonymous friend; also, from Mrs. Crittenden, Utica, N. Y., a parcel containing dresses, gifts, etc., for school in Smyrna; also, a box from Rochester Avenue Mission Band, Brooklyn, for Smyrna school, containing wearing apparel, articles for school use, toys, picture cards, etc.—total value, \$157.85; also, a box from Mission Bands in Calvary Presbyterian Church, Newark, N. J.

Received from Dec. 1st to 31st, 1872, and acknowledged with items on page 20 of Annual Report, \$8,281 01.

RECEIPTS of the Woman's Union Missionary Society, from Jan. 1st to Feb. 1st, 1873.

Branch Societies & Mission Bands.

CANADA.

Kingston, "Evy Hamilton Band," per Mrs. C. Hamilton, for support of "Evy Hamilton," in Smyrna.....\$20 00

MASSACHUSETTS.

Northampton, "Norwood Band," per Miss M. C. Dickinson, of which \$25 for Japan Home.....\$75 00

CONNECTICUT.

Hamburgh, "Hamburgh Miss. Band," per Miss Ellen M. Griffin..... 28 00
Westport, "Sunday-School Class," per Miss A. E. Cleveland.....23 13
\$51 13

NEW YORK.

Albany, "Albany Branch," Mrs. F. Townsend, Treas. (See items below,).....348 15
Brooklyn, Young Ladies' Miss. Band, of South Brooklyn, per Miss Clara Reed, for support of "Susannah". 85 00
"Dwight Memorial Band," collected by Mrs. Bradshaw, for "Japan Home,".....101 50
Cedar Hill, "Bethlehem Miss. Band," per Mrs. John F. Shafer. (List in Report,)..... 27 00
Homer, "Cecilia Band," Miss Claire S. Norton, Treas..... 32 75
New York, Young Ladies' of 34th St. Ref. Ch., per Miss E. S. Hanaway, in gold..... 30 00
"Murray Hill Mite Society," per Mrs. B. B. Atterbury, for Mr. Riley's work..... 20 00
Plattsburgh, "Brittan Band," per Mrs. M. P. Myers.....100 00
Poughkeepsie, Ponghkeepsie Br., Mrs. G. W. Candee, Treas., proceeds of Fair for Japan Home, 1.350.67. Collections for sup. of Miss Crosby, 372.59.....1,723 26
Syracuse, "Zenana Band," per Mrs. N. Cobb, First Pres. ch., Mrs. Hooker, 2, Mrs. Hosmer, 2, Mrs. Belden, 2, Mrs. Wm. Gere, 2, Mrs. Robert Gere, 1, Mrs. Ostrom, 2, Mrs. Rose, 1, Mrs. Bridgman, 1, Miss Gifford, 1, Mrs. Miles, 1, Mrs. White, 1, Mrs. Hodge, 1, Mrs. Truair, 1, Mrs. Jenkins, 1, Mrs. Spencer, 1, Mrs. Phillips, 1,

Mrs. Woodworth, 1, Mrs. Lathrop, 1, Mrs. J. H. Cobb, 1, Miss Fannie Cobb, 1, Mrs. Nathan Cobb, 2, Mrs. T. B. Fitch, 1..... 28 00
Utica, "Star of Bethlehem," Miss. Band, per Mrs. S. W. Crittenden, for support of child in Smyrna, 50.00, from Young Men's Bible Class, for Japan, 10.00..... 60 00
Washington Heights, "Little Charitables," per Mrs. G. B. Grinnell, quarterly payment for child..... 10 00
\$2,565 66

NEW JERSEY.

Trenton, "St. Michael's S. S.," per Mrs. H. A. Buttolph..... 20 62
"The Golden Hour Circle," per Miss M. J. Fisk, for support of child in Japan..... 75 00
\$95 62

PENNSYLVANIA.

Philadelphia, "Philadelphia Branch," Miss A. M. Kennard, Treas., for salaries and incidental expenses of Misses Seelye and Guthrie.....296 96
For Miss Brittan.....100 00
For Miss Haswell's school, Maulmain..... 52 00
Premium on gold..... 98 30
\$547 26

DELAWARE.

Newark, "Hamilton Band," per Miss H. Chamberlain, for support of child in Kolapoor. 20. C—, for "Peking Home," 5.00.....\$25 00

ILLINOIS.

Gardner, "Willing Workers," per Mrs. M. B. Higby, for pupils in Miss Higby's school, Bassein..... 30 00

KENTUCKY.

Louisville, "Kentucky Branch," Miss Hallie Quigley, Treas. (See items below,).....142 50

Total from Branch Societies and Mission Bands.....\$3,552 17

Other Contributions.

MAINE.

Bangor, Mrs. Dr. S. U. Coe, of which 1.00 for Peking Home..... 3 00

MASSACHUSETTS.

Amherst, Mrs. L. P. Hickok	10 00
Boston, a Friend, for China	10 00
Northampton, Miss M. C. Dickinson, Collector	42 00
	<hr/> \$62 00

CONNECTICUT.

Southport, Miss A. E. Perry, for Japan Home, 20, Mrs. Elbert B. Munroe, 20	\$40 00
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NEW YORK.

Brooklyn, Mrs. S. E. Warner, for Pek- ing Home	10 00
Mrs. J. A. Adams, per Mrs. T. C. Doremus, for Rev. Dr. Riley's work in Mexico	30 00
Mrs. Wm. H. Harris. (See list in report.)	56 00
Mrs. T. F. Bull	5 00
Mrs. N. Lane, for shoes for Emma Lane, Smyrna	5 00
Mrs. Wm. Scudder	5 00
Fulton, Mrs. Geo. E. Salmon	10 00
Homer, Mrs. E. S. Hickok	5 00
Keeseville, Mrs. Helen E. Prescott, of which, from Mrs. H. P. Fordham, (deceased,) 5.00, and Mrs. Tomlin- son, 2.00	10 00
New Rochelle, Mrs. George Vander- berg	5 00
New York, Miss C. L. Wolfe, per Mrs. Jacob Le Roy, for Peking Home	100 00
Miss C. L. Westerlo, collector	17 00
Mrs. Turnbull, for Mexico	50 00
Anonymous, through Mrs. T. C. Doremus	2 00
Mrs. John Crosby Brown, sub'n	10 00
Mrs. Robert I. Brown, per Miss Lee, to constitute 6 Life Members, 300, for Orphanage in Calcutta, 100, for Foundling Asylum, 100	500 00
Mrs. H. K. Corning, per Mrs. Wm. Barbour	20 00
Miss M. S. Mortimer, of which for Peking Home, 10	30 00
Miss King, per Miss Brittan	10 00
Miss J. Abeel, collector, of which 75, for China Home	86 00
Miss M. A. Fuller	16 32
Mrs. M. J. Freeman, per Mrs. J. F. Sheafe	20 00
Mrs. James M. Halstead	10 00
Mrs. W. D. Hatch, for support of girl in Shanghai, 25, in gold, Mrs. G. W. Hatch, 5	30 00
Mrs. A. P. Stokes	300 00
Mrs. Daniel Le Roy	20 00
Mrs. J. M. Farr	10 00
A lady at lecture-room S. Ref. Ch., per Miss Brittan	2 00
Mr. F. W. Van Wagenen	5 00
Mrs. W. E. Mathews	5 00
Mrs. Anson Phelps Dodge, for Rev. Dr. Riley's work in Mexico	50 00
Mrs. Henry N. Dodge	50 00
Mrs. E. J. Minor	5 00
A Friend	20
Miss E. C. Havens	5 00

A Friend, per Mrs. T. C. Doremus ..	2 00
Mrs. James W. Smith	5 00
Port Henry, Ladies of Port Henry, per Mrs. Fred F. Judd, for Japan Home	50 00
Plattsburgh, Moss K. Platt, Esq., and family for work in Japan	50 00
Tarrytown, Mrs. Van Mater, 10, A Friend, per Miss Brittan, 5	15 00
Troy, Second st. Pres. Ch. S. S., per Wm. Howard Doughty, Esq., Sup't., for Mrs. Prun's School ..	40 00
Washington Heights, Mrs. G. B. Grin- nell	50 00
Watertown, Miss Seddie H. Kimball, for Japan Home	1 00
Whitestone, Mrs. Catharine B. Atter- bury	50 00
Williamsburg, L. I., A Friend	2 00
	<hr/> \$1,759 52

NEW JERSEY.

Elizabeth, Ladies' Foreign Miss. Ass., per Mrs. M. B. T. Langdon	10 00
Mr. Chas. Whitney, per Miss Brit- tan	20 00
Madison, Mrs. Toler Booraem, per Mrs. J. Van Arsdale	10 00
Paterson, A Friend, for Japan Home ..	2 00
Mrs. H. V. Butler	3 00
Trenton, Mrs. H. A. Buttolph	10 00

PENNSYLVANIA.

Bryn Mawr, Mrs. M. F. Anderson ...	\$10 00
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DISTRICT OF COLUMBIA.

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Miss E. W. Wright, for Bible-reader in Calcutta	25 00
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\$38 00

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Springfield, Mrs. Bergen, per Mrs. R. H. Hening	3 00

\$5 00

MICHIGAN.

Jonesville, Mrs. E. O. Grosvenor, col- lector	\$2 00
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KENTUCKY.

Springfield, Miss Lallie M. Sullivan, for support of Kate Gardiner, Maulmain, and to constitute Miss JENNIE M. SULLIVANT, Columbus, Ohio, L. M.	50 00
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Subscriptions for Missionary Link.

Miss Dow, 5, Mrs. Hubbard, 2, Miss

Cowell, 2, Mrs. Cutter, 2.50, Miss Stockbridge, 20.50, Miss Chesbrough, 2.50, Mrs. Sabine, 6, Mrs. Ransom, 7, Mrs. Colman, 2, Miss Appleton, 21.50, Mrs. Crittenden, 4, Mrs. St. John, 2.50, Miss Appleton, 3, Mrs. Grosvenor, Mich., 8, Mrs. Anderson, 2, Mrs. Bradshaw, 3.50, Bound volume and Kardoo, 4.50, Smaller subscriptions, 61.30.....159 80

Premium on gold and Canada money. 3 51
Total other contributions.....\$2,187 83
Total from Branch Societies and Mission Bands.....3,552 17
\$5,740 00
From Dec. 1st to 31st. (Acknowledged in Annual Report.)...\$3,281 01
Total since the issue of Jan. *Link*.\$14,021 01

RECEIPTS of the Albany Branch from Dec. 1st to Feb. 1st.

Ladies of 1st Congregational ch, by Mrs. E. L. Mallory, coll., viz.: Mrs. C. Barton, 5, Mrs. Kerry, 3, Cash, 3.....11 0
Collected by Mrs. Dr. Clark, for Mrs. Pruyn's Home, in Japan, viz.: Miss Sumner, 5, Mrs. J. H. Ten Eyck, 5, Mrs. Vandenberg, 5, Mrs. R. W. Clark, 15, Francke Clark, 3, Miss Van Schaick, 10, Mrs. E. Van Rensselaer, 15, Mrs. Norton, 25, Mrs. R. H. Pruyn, 10, Miss S. B. Lansing, 5, Mrs. Gansevoort, 10, Miss Quakenbush, 5, Mrs. Russell, 2, Mrs. De Forest, 2, Mrs. J. A. Robison, 5, Mrs. J. Douglass, 5, Miss C. Bleecker, 5, Mrs. J. E. Walker, 5, Mrs. E. Dunscornb, 5, Mrs. Evans, 5, Miss Egberts, 5, Miss Cantine, 5, Mrs. Van Gaasbeck, 3.....\$160 00

Mrs. Henry N. Smith, for the Second Reformed Church Sunday-School. 30 00
The "Sprague" Mission Band of the Second Presbyterian Church, by Miss Jessie Prentice, Treasurer. 100 00
Mrs. Robert H. Pruyn, of the 1st Ref. Church, for Miss Douw's Home in China15 00
The Infant School of the 2d Ref. Ch. for Miss Douw's Home, in China. 20 00
The "Searle" Mission Band of the 3d Ref. ch.....10 65
Mrs. Mary Miles, of the Emmanuel Baptist ch.....1 00
Mrs. S. E. Beman, for *Links*.....50
\$348 15

MRS. FREDERICK TOWNSEND, *Treas.*

RECEIPTS of the Philadelphia Branch from Dec. 5 to Feb. 10.

GERMANTOWN AUX. "Henry Martin" Band, 14.10, Miss C. Dunn-ing, 5.....19 10
Miss A. M. Peter's collection: Mrs. J. Price Wetherell, 5, Miss E. K. K. Wetherell, 10, Miss A. K. Baker, 3, Miss A. M. Peters, 7...25 00
Miss M. A. Longstreth's collection: Helen T. Cope, 5, Beulah Coates, 5, Link, 50c., Mary J. Coburn, 4, Pupils of Miss Longstreth, for Kardoo's, 8.25, for Links, 6, Elizabeth H. Farnum, for Calcutta, 50, Hannah W. Richardson, 50, Rebecca White, 50, Lily J. Wistar, 4, Annie L. Lowry, 5, Emma Wood, 5, Link, 50c., Mrs. Thos. Sparks, 5, Link, 50c., Anna Shipley, 2, Links, 50c., Eliz. R. Bailey, 50c., M. J. Handy, 50c., Alice R. Huston, 50c., Mary E. Steele, 50c., Anna C. Brooks, 50c., Mary Yarnall, 50c., Caroline Franciscus, 50c., Miss Longstreth's pupils, 4, for Links each, Miss M. A. Longstreth, for sup. of child in Kemendine school, 25, Emma A Taylor, and relatives for Calcutta Mission and Links, 13.50, Alice M. Brown,

5, Links, 50c., Mrs. S. H. Perkins, 5, Links, 50, Henrietta Pearsall, Links, 50c., Miss M. A. Longstreth's pupils, 5.....263 70
Mrs. J. Harley's collection: From Bible Class of Tenth Baptist Ch., 22 from Miss A. Kohler's class, 5, Infant School Tenth Bap. Ch., 25.....52 00
Mrs. Maris.....20 00
Through Mrs. Pierce: Mrs. M. Steever, 2, Mrs. J. Sibley, 2, Mrs. J. H. Campbell, 5, Miss S. Helmbold, 1, Miss M. Helmbold, 1.50, Mrs. E. A. Pierce, 10, "Scudder" Band of the Dutch Ref. Ch., for sup. of a child, 22.80.....44 30
Mrs. Wetherby's Class, through A. M. Kennard, 2.....2 00
Mrs. G. A. Lewis, collector: Miss Caroline Inglis, 1, Miss Vanzant, 1, Miss Augusta Taber, 1, Mrs. Morgan, 1, Mrs. Archibald Campbell, 1, Mrs. F. M. Dickson, 1, Mrs. Edwin M. Lewis, 2, Mrs. G. Albert Lewis, 2, Mrs. Wm. A. Levering, 1, Mr. J. Warren Gilburgh, 5, Mrs. E. Medara, 5, Mrs. Wm. Carpenter, 1, Miss Olivia

Peterson, 1, Miss Sidney Jones, 1, Miss Alice Heywood, 1.....	25 00	M. Grant, Life Member, by A. Y. M.....	50 00
Mrs. Chas. McEwen.....	100 00	Through Miss M. A. Boardman: Sub- scribers, 14, Mr. Wm. Wilson, Tenth Presby. Ch., Life Member, 50, Miss Annie Catherwood, 10, Miss Hattie Beecher, 1.....	75 00
Mrs. I. S. Williams, coll.: Mrs. N. P. Shortridge, 20, Mrs. I. S. Williams, 10, Mrs. A. Wilmer, 10, Marshall Hill, 5, Mrs. Lucy Tingley, 5, Mrs. M. Coates, 2, Mrs. Peneveyre, 1, Wm. Runk, 1, Miss Clara Riley, 1, Miss Fanny Simons, 1, Maria Simons, 1, Mrs. Dr. Griffiths, 1, Miss Emma Boyer, 1, Mrs. P. Seaver, 1, Mrs. S. B. Flagg, 1, Mrs. E. M. Rundlet, 1, Mrs. Buckley, 1, Miss Bessie Mason, 1, Mrs. E. W. Easto, 1, Miss Anna Thomas, 1, Mrs. H. Shillingford, 2, Mrs. A. Getz, 1, Mrs. Thomas Robinson, 2, Mrs. Troth, 1, Miss A. Buckley, 1, Links, 10.50.....	83 50	From the Church of the Epiphany through Mrs. R. C. Matlack.....	402 00
Mrs. N. Webb.....	5 00	"Seraph" Band, Seraph Deal, coll'r: Miss Heilman, 1, Mrs. Bennett, 1, Mrs. J. Bellows, 1, Mrs. C. Deal, 10, Miss Lewis, 1, Miss C. Lindsay, 1, Miss E. Deal, 1, Miss S. M. Deal, 1, Mrs. S. J. Deal, 1, Mr. A. Jewell, 2, Miss Lindsav, Links, 50c.....	20 50
Miss A. M. Anable, subscription.....	20 00	Mrs. Matlack's collection: Mrs. Ed. Williams, 1, Mrs. Stephen K. Green, 5, Links, 2, Dr. Goodwin, 2, Dr. Spencer, 1, Mrs. L. J. Owen, 1, Link, 1.....	13 00
Mrs. J. W. Earley, subscription.....	20 00	Interest from Saving Fund.....	17 93
Mrs. Dr. Breed.....	10 00	Total.....	\$1,273 00
Mrs. Dr. March.....	5 00		
Through Miss Dillaye: Miss Elizette			

ANNA M. KENNARD, *Treas.*

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HALLIE QUIGLEY, *Treas.*

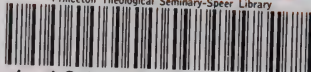
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